A SHORT Catechism.

Containing the Principles of RELIGION.

Very profitable for all sorts of PEOPLE.

The one and thirtieth Impression.

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BIBLIOTECA POLITECNICA

A Short Catechiſm.

Q. *WHat ought to bee the chiefe and continuall care of every man in this life?*

A To glorifie *a* God, and ſave his *b* ſoule. *a* 1 Cor. 10. 31. *b* acts 16. 30. 31. Matth. 16. 26

Q. *Whence muſt wee take direction to attaine hereunto?*

A Out of the word of God *c* alone, *c* Iohn 20. 31

Q. *What call you the word of God?*

A The holy Scripture immediately *d* inſpired; which is contained in the Books of the Old and New Teſtament. *d* 2 Tim. 3. 16.

Q. *What are the Books of the Old Teſtament?*

A Moſes, *e* and the Prophets, *e* Luke 24. 27.

Q. *Which are the Bookes of the New Teſtament?*

A Matthew, Marke, Luke and the rest, as they follow in our Bibles.

Q How may it bee proved that those Bookes are the word of God, immediately inspired by the Holy Ghost, to the Prophets and Apostles?

A By the testimony of the *f* Church, constancie *g* of the Saints, miracles *h* wrought to confirme the truth, and the antiquity *i* thereof, *f* 2 Pet. 1. 19. *g* Rev. 6. 9. *h* 1 Kings 17. 24. Iohn 3. 2. *i* Ier. 6. 16. Heb. 13. 8.

Q How else?

A By the *k* stile, *l* efficacie, sweet *m* consent, admirable *n* doctrine, excellent *o* end, and the witnesse *p* of the Scripture it selfe, *k* Gen. 17. 1. Psa. 50. 1. Esa. 44. 24. Gen. 2. 17. Exod. 20. 1, 2. Ioel 1. 1, 2. 1 Cor. 11. 23. Ioh. 3. 36. 1 Cor. 1. 23, 24. *l* Ps. 19. 8. Rom. 15. 4. acts 5. 38, 39. Rom. 7. 7. Zech. 13. 2. Zeph. 2. 11. acts 9. 5, 20, 21. Phil. 2. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9, 10. *m* Gen. 3. 15. & 49. 10. Esa. 9. 6. Dan. 9. 24. Matth. 1: 18. acts 10. 43. *n* Psa. 119. 129, 138, 172. Deut. 4. 6. *o* Ioh. 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1 19.

Q These reasons may convince any, be he never so obstinate; but are they sufficient to per-

perswade the heart thereof?

A No: the testimony of the Spirit is *q* necessary, and only *r* all sufficient for this purpose, *q* 1 Cor. 2. 14. *r* 1 Iohn 2. 20, 27

Q *What are the properties of the Scripture?*

A It is of Divine *s* authority, the rule *t* of Faith and Manners, *u* necessary, *w* pure, *x* perfect, and *y* plaine, *s* 2 Tim. 3, 16. *t* Eccles. 12. 10. Gal. 6. 16. *u* Rom. 10. 14. *w* Psa. 12. 6. *x* Psa. 19. 7. *y* Pro 8. 9

Q *For what end was the Scripture written?*

A To teach, instruct, convince, correct and comfort, 2 Tim. 3. 16, 17. Rom. 15. 4

Q *Doth the knowledge of the Scripture belong unto all men?*

A Yes, all men are not only *a* allowed, but exhorted and commanded *b* to reade, heare, and *c* understand the Scriptures, *a* Iohn 5. 39. *b* Deut. 17. 18, 19. Rev. 1. 3. *c* acts 8. 30

Q *The Scriptures were written in Hebrew, and Greeke, how then shall all men read, and understand them?*

A They ought to be *d* translated into

known tongues, and *e* interpreted, *d* 1 Cor. 14.18,19. *e* Neh.8.8. acts 8. 35.

Q. What doth the Scripture especially teach us?

A The saving *f* knowledge of God, and Iesus Christ, *f* Iohn 17.3. Col. 2.1,2.

Q. How may it bee proved that there is a God?

A By the *g* works, and *h* wonders which are seene, the testimony of *i* conscience, the powers *k* of the soule, and the practises of *l* Satan, *g* Psal.19.1,2. Esa.41. 23. Rom.1 20. acts 14.17. Iob 12.7,8,9. *h* Exod.8.19. and 9.16. *i* Rom.2.15. Esa. 33.14. Psa.14.5. and 53.5. *k* Zech.12.1. Psal.94.8,9,10. Revel.12,7,10.

Q. How else?

A By the consent of Nations, defence of the *m* Church, *n* support and comfort of the godly; but principally by *o* the Scriptures, *m* Psal. 9.16. and 58. 10, 12. *n* Ier.33.9. *o* Esa.42.8.

Q. What is God?

A He is a *p* Spirit, having his being of *q* himselfe, *p* Ioh.4.24. *q* Exod. 3. 14.

Q. How many Gods be there?

A Onely one *r* God, and three *s* persons, the Father, Sonne, and holy Ghost,

r Deut.6.4. 1 Cor. 8.4, 6: s Matth. 28. 19. 1 Iohn 5.7.

Q. *What is the porperty of the father?*

A To bee of himselfe, and to t beget his sonne, t Iohn 1.18. and 3.16.

Q. *What is the property of the sonne?*

A To bee begotten u of the Father, Iohn 3.18.

Q. *What is the property of the Holy Ghost?*

A To proceed from the w Father, and the x Sonne, w Iohn 15.26. x Rom.8.9. Gal.4.6.

Q. *The nature of God is infinite and incomprehensible, how then may wee conceive of him?*

A By his y properties, and by his z works, y Exod.34.6,7. z Psalm 19.1. and 8.1.

Q. *What are his properties?*

A He is most a wise, b strong, c good, d gracious, e just, f mercifull, g perfect, h blessed, and i glorious, a Rom. 16.27. b Iob 12.13. c Matth.19.17. d Exod. 33. 19. Rom.5.8. e Psal.145.17. f Psal.103. 11. and 145.8,9. g Mat. 5.48. Iob.35.7,8. h Mar.14.61. Rom.9.5. i 1 Cor.2.8.

Q. *What are his works*

A They are three; Decree, Creation, and Providence.

Q *What is the decree?*

A That whereby God hath from eternity set *k* downe with himselfe whatsoever shall come to passe, *k* Ephes. 1. 11.

Q *What is Creation?*

A That whereby God made all things of *l* nothing in six *m* dayes, *l* Heb. 11. 3. *m* Exod. 20. 11.

Q *In what forme or manner were all things created?*

A In an excellent order, *n* and exceeding *o* good, *n* Gen. 10. 12. *o* Gen. 1. 31

Q *For what end did God make all things?*

A For the praise of his power, *p* goodnesse, wisedome, perfection, and freedome. *p* Prov 16. 4. Rev. 4. 11

Q *What is Providence?*

A That whereby God doth *q* preserve and governe *r* all things, with all their actions, *q* Psal. 36. 6. 1 Tim. 4. 10. *r* Prov. 15. 3. Matth. 10. 29, 30, 31

Q *What are the speciall creatures made, preserved and governed by the Lord?*

A Angels, *s* and men, *s* Heb. 2. 7. Col. 1. 16.

Q *What*

Q *What was the estate of man by creation?*

A. Marvellous *t* holy, and happy, *t* Eccles. 7. 29, or 31.

Q *Why say you that man was holy?*

A Because he was *u* created after the image of God, in knowledge, righteousnesse and true holinesse, *u* Gen 1. 26. Col. 3. 10. Eph. 4. 23, 24

Q *Wherein did mans happinesse consist?*

A In the enjoying *w* of sweet peace and communion with God, *w* Gen. 1. 29.

Q *What further priviledges did Man enjoy in this state of innocencie?*

A He was placed in *x* Paradise; had liberty to eate of every tree *y* of the garden, except the *z* tree of knowledge of good and evill; and was made *a* ruler of all earthly Creatures, *x* Gen. 2. 15. *y* Gen. 2. 16. *z* Gen. 2 17. *a* Gen. 2. 19. Psal. 8. 6.

Q *Were these things bestowed upon man that he might live as he list?*

A No: but that he might serve *b* the Lord his maker, who therefore gave man a *c* law, binding him alwayes to perfect obedience, and a speciall commandement to try him, *b* Rev. 4. 11. Psa. 95. 6. *c* Rom. 2. 14

Q *What was that speciall commandement?*

A Of

A Of the tree of knowledge of good and *d* evill, thou shalt not eate: for in the day that thou eatest thereof, thou shalt die the death. *d* Gen.2.17.

Q *Death wee heare was threatned if he disobeyed; what promise was made to encourage him to his duty?*

A The *e* continuance both of himselfe and his posterity in that good estate. *e* Gen. 2. 9.

Q *Did man continue in that good estate?*

A No: but he fell from *f* God, through the enticement of Satan. *f* 1 Tim.2.14.

Q *How did he fall?*

A By sinning wiltully *g* against God, *h* transgressing his Law: *g* Eccles.7. 29, or 31.Rom.5.12.*h* 1 Ioh.3.4.

Q *What was the sinne he did commit?*

A The eating of *i* the forbidden fruit. *i* Gen.3.6.

Q *Did all mankinde sinne in Adam?*

A Yes; *k* for we were all in his loynes! *k* Rom.5.12. 1 Cor.15:22.Heb.7.9.10.

Q *What is the state of all men by reason of e Adams Fall?*

A They are dead in *l* sinne, and bond-slaves of Satan. *l* Eph:2.1.2.

Q *How doth that appeare?*

A In

A In that they are altogether *m* unable to good, and *n* prone to evill continually, *m* 2 Cor.3.5. *n* Gen.8.21

Q *What fruits doe proceed from this originall corruption?*

A Evill *o* thoughts, words, *p* and works. *o* Gen.6.5. *p* Gal.5.19

Q *Are all the actions of naturall men evill continually?*

A Yes; for they *q* faile in many things, and therefore as they come from them, they are odious *r* unto God, *q* Matth.12.30. *r* Prov.28.9.

Q *What punishments are due unto man, by reason of these sinnes?*

A All woe, *s* and misery, temporall, spirituall, and eternall, *s* Lam.3.39. Rom.6.23. Gal.3.10.

Q *What are the temporall miseries?*

A Gods curse upon the *t* creatures, on *u* mans body, senses, name, friends, whatsoever hee takes in hand; and death *v* it selfe, *t* Rom.8.20. *u* Deut.28.15,16.&c. *v* Rom.6.21

Q *Which are the spirituall miseries?*

A Blindnesse of *x* mind, the spirit of *y* slumber and giddinesse, horror of *z* conscience, hardnesse of *a* heart, a reprobate

b sense

b sense and strong*e* delusions, *x* Esay 6,9. *y* Rom.11, 8. *z* Matth, 27.3,4,5. *a* Exod. 7.3. *b* Rom.1.28. *c* 2 Thes.2.11

Q. What is the eternall misorie?

A Everlasting *d* damnation. *d* Ro.6.23.

Q. After a man doth know his misorie, what is he to learne x the next pare?

A The true meanes how he may escape the foresaid *e* misery, and be restored to *f* happinesse. *e* Act,2,37. *f* Acts 16,30

Q. By what meanes may wee escape this misorie, and recover happnesse?

A Only by Iesus *g* Christ. *g* Act.4.12.

Q. What is Iesus Christ?

A The eternall Son *h* of God, who in time became man for his elect. *h* Gal.4.4,5

Q. How many things are we to consider in Christ?

A His *i* Person and his *k* Office, *i* Col. 2.9. *k* Heb.2,16,17

Q. What is his Person?

A It is God *l* and man, united together into one *m* person. *l* Ioh.1,14. Rom. 9.5. Esa 7.14. *m* 1 Cor.8.6.

Q. Being God before all time, how could he be made man?

A He was conceived by the *n* Holy Ghost, borne of the virgin Mary, according

ding to the o Prophets, n Luke 1.35. o Gen.3.15. Esay 7.14. and 11.1

Q *Why was Christ conceived by the Holy Ghost?*

A That he might be pure p without sinne, wherewith all are stained that are conceived after the ordinary q manner, p Luke 1.35. q Iohn 3.6.

Q *Why was he God?*

A That hee might beare the weight of Gods wrath without sinking under it, overcome death, bee the Head of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them

Q *Why was he man?*

A That he might suffer death r for us, and sanctifie our s nature; and that wee might have accesse with t boldnesse to the throne of grace, r Heb. 2.14. s Heb.2.11. t Heb.4.15,16

Q *What is his office?*

A To bee a Mediator, to u reconcile God and man, u 1 Tim.2.5

Q *How did he that?*

A By his fulfilling w the law, and by his x sufferings, w Matth.3.15. x Heb.9. 15. Rom 5.10,12,13.

Q *What*

Q What understand you by his suffering?

A His voluntary *y* humiliation both in *x* soule and body, his *a* crucifying, death, *b* buriall, and abiding *c* under the dominion of death for a time, *y* Phil. 2. 5,6,7,8. *x* Esa. 53.10. Matth. 26.38. Heb. 9.14. *a* Luke 23.33. *b* 1 Cor. 15.3,4. *c* acts 2.27

Q Did Christ always abide under the power and dominion of death?

A No: for the power of death being *d* subdued, the third *e* day he rose againe, ascended *f* into heaven, and sitteth at the right hand of the Father, *d* acts 2.31. *e* 1 Cor. 15.3,4. *f* Mark 16.19

Q What are the speciall parts of Christs Mediatorship?

A Hee is *g* Prophet, *h* Priest, and *i* King, *g* acts 3.22. *h* Heb. 2.17. *i* Psl 110.1.

Q Why was Christ a Prophet?

A To reveale unto us the way to *k* everlasting life, *k* Luke 4.18,19

Q Why was he a Priest?

A To purchase for us *l* righteousnesse and life eternall, *l* Heb. 5.9.

Q What are the functions of his Priestly office?

A

A *m* Offering up himselfe a sacrifice once for all, and making request for us. *n* Heb. 5. 1. and 7. 25. and 9. 26

Q. *Why was Christ a King?*

A To bridle, and *n* subdue all his enemies; but to *o* gather and *p* governe his elect and chosen. *n* Col. 2. 15. Psa. 110. 1, 2. 1 Corinth. 15. 28. *o* Iohn 10. 16. Hag. 2. 7. *p* Ezech. 34. 23, 24

Q. *What benefit doe wee receive by the death and resurrection of Christ?*

A We are redeemed from the *q* guilt, punishment, and power of *r* sin; and shall be raised *s* up at the last day. *q* Gal. 3. 13. Colos. 1. 14. *r* Luke 1. 74. Titus 2. 14. *s* 1 Cor. 15. 13.

Q. *How are we redeemed from the guilt and punishment of sinne?*

A. God the Father, accepting the death of Christ as a full ransome *t* and satisfaction to his justice, doth freely discharge and acquit us from all our sins. *t* Rom. 3. 24, 25. Col. 1. 14

Q. *How are we redeemed from the power and tyranny of sinne?*

A Christ by his death killeth *u* sin in us, and by his resurrection doth quicken us to newnesse of life. *u* Rom. 6. 3, 4

Q. What

Q What are the benefits of Christs ascension and sitting at the right hand of the father?

A The leading *u* of captivity captive, the giving of gifts unto men, the pouring *x* of his spirit upon his people, and the preparing *y* a place for them, *u* Eph. 4.8. *x* acts 2. 16, 17. *y* Iohn 14.3.

Q What are the benefits of his intercession?

A The persons of the faithfull doe alwayes remain just, and their works *z* acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies, *z* 1 Pet. 2.5. Gen. 4.4. Exod. 28.38.

Q How will the knowledge of these things work in the heart of him whom God will save?

A It brings him to a serious consideration *a* of his own estate, to grieve *b* for sinne, and the feare of Gods displeasure, whereby the *c* heart is broken and humbled, *a* Ier. 8.6,7. Luke 15.17. *b* acts 3.37. *c* acts 9.6.

Q What else will this knowledge work?

A It will bring a man to confesse *d* his sinne, highly to *e* prize Christ, and hunger *f* after him, untill hee obtaine his desire,

d Luke

d Luke 15,18. *e* Mat. 13,44. *f* Esay 55,1. Iohn 7,37

Q. How are we made partakers of Christ with all his benefits?

A. By fayth *g* alone. *g* Iohn 3.16. and 1,12. acts 13,39

Q. What is fayth?

A. A resting upon Christ *h* alone for salvation. *h* psal. 2.12. acts 16.31.

Q. What is the ground of fayth?

A. The free promises *i* of God made in Christ, concerning the forgiveneſſe of ſinnes, and eternall righteouſneſſe. *i* Rom. 4,20 Heb 11.11

Q. How is fayth wrought in us?

A. Inwardly by the Spirit, as the *k* authour; and outwardly by the *l* preaching of the word and *m* catechiſing, as the inſtrument thereof, *k* acts 16,14. *l* Rom. 10 14. *m* Heb 5,11,12, and 6,1

Q. How doth the word work fayth in us?

A. By ſhewing us our *n* miſery, and the true meanes of our *o* recovery, encouraging *p* us being humbled, to receive the promiſes of the Goſpell. *n* Rom. 7.7. Gal. 3.22. *o* Gal 4,4,5. *p* Matth 11.28. Eſay 61.1,2,3. Revel 22.17

Q. How doth the ſpirit work by the word?

A It doth teach us wisedome, to apply *q* things generally spoken, particularly to our selves; secretly upholdeth *r* against despaire, stirreth up in us good *s* desires, doth soften *t* the heart, *u* and draw us to rest upon Christ for salvation, before we have *w* the feeling of comfort, *q* Ezek. 36,27,31. *r* Psal. 51,12. *s* phil,2,13. *t* Ezechiel 11 19 and 36, 26, *u* Iohn 6, 44, *w* Matthew 11, 28, 29

Q By what meanes is faith encreased?

A By hearing the same *x* word preached and catechised; and likewise by earnest *y* prayer, *x* 1 Pet. 2. 2. *y* Luke 17.5.

Q How must we heare, that we may get profit?

A With *z* reverence, *a* meekenesse, *b* joy, *c* a longing desire to learne, and giving *d* credit to the truth, *z* Esa. 66. 2, 5. *a* Iam. 1. 21. *b* Mat, 13, 44. *c* 1 Pet. 2. 2, *d* Heb, 4, 1, 2.

Q How else?

A Wee must meditate *e* of that wee heare, apply it to our selves, conferre *f* of it with others, and with *g* diligence set about the practice of what is required, *e* psal 1, 2, and 119, 14, 15. *f* Iohn 4, 53. *g* Etay 2, 3. Luke 2, 15

Q What is Prayer?

A It

A It is a calling upon God, in the name of Christ, with the *h* heart, and sometimes with the voyce, according to his will, for our selves *i* and others, *h* Exod. 14. 15. 1 Sam. 1. 13. *i* 1 Iohn 5. 14.

Q To whom must we pray?

A To God alone, in the name *k* of Christ, *k* Iohn 16. 23.

Q Ought we not in prayer to make particular confession of our sinnes?

A Yes, so farre as we can *l* come to the knowledge of them; and this we must do with *m* griefe, hatred and shame, freely *n* accusing and condemning our selves before God, with broken *o* and contrite hearts, *l* 1 Sam. 12. 19. Psal. 19. 12. *m* Neh. 8. 9. *n* Neh. 9. 33. *o* Zech. 12. 10.

Q What are the parts of Prayer?

A Petition, and Thanksgiving.

Q What is Petition?

A It is a Prayer, wherein we desire the *p* preventing, or *q* removing of things hurtfull, and the obtaining of things needfull, either for this life, or for that which is to come, *p* Esa. 37. 20. Mat. 6. 13. *q* Psal. 6. 1, 2, 3, 4.

Q How must we make our requests, that we may be heard?

A With *r* understanding, feeling of *s* our wants, *t* fervency, *u* reverence, hope *w* to speed, & *x* love, *r* 1 Cor. 14. 15. *s* Mat. 11, 28. *t* Iames 5. 16, 17. *u* Eccles. 5. 2. *w* 1 Tim 2. 8. *x* Mat. 6. 14. Mark 11. 25

Q What is thanksgiving?

A It is *y* prayer, wherein we render thanks to God for his *z* generall goodnesse and particular *a* favours, *y* 1 Sam. 2. 1. *z* psal. 136. 1, &c, *a* psal. 103. 1, 2, 3, 4, 5

Q What things are required in thanksgiving?

A Love to *b* God, and joy in *c* his mercy, a desire to draw *d* others to obey and glorifie God, and an endeavour *e* to proceed in godlinesse our selves, *b* Psa. 18. 1, 2. *c* psalm 126, 1, 2. *d* psalm 34, 11. *e* Deut 6. 10, 11, 12, 13

Q What rule of direction is there according to which we ought to frame our prayers?

A The generall direction is the word of God; the more speciall is the Lords Prayer.

Q How many things are to be considered in the Lords Prayer?

A Three: the Preface, the Prayer it selfe, and the Conclusion.

Q Which is the Preface?

A Our

A Our Father which art in heaven.

Q What learn you out of this Preface?

A That God is our Father by grace and adoption, through Iesus Christ, glorious in Majesty, and infinite in power, that both can, and hath promised to help us.

Q What are you to consider in the Prayer it selfe?

A Six petitions, and a thanksgiving.

Q Which is the first Petition?

A Hallowed be thy name.

Q What desire you of God in this petition?

A That Gods infinite excellency may bee magnified by us on earth, in heart, word, and deed.

Q Which is the second Petition?

A Thy Kingdome come.

Q What doe you desire of God in this Petition?

A That Christ would convert such as be under the power of Satan, rule in the hearts of his chosen by his Spirit here, and perfect their salvation in Heaven hereafter.

Q Which is the third Petition?

A Thy Will be done in earth, as it is in heaven.

Q What desire you of God in this petition?

A That whatsoever God willeth in his word, might be obeyed cheerfully, speedily, faithfully, and constantly by men on earth, as the Angels do in heaven.

Q Which is the fourth petition?

A Give us this day our daily bread.

Q What desire you of God in this petition?

A That God would bestow on us all things necessary for this life, as food, maintenance, &c.

Q Which is the fifth petition?

A And forgive us our trespasses, as we forgive them that trespasse against us.

Q What desire you of God in this petition?

A That God of his free mercy in Iesus Christ, would fully pardon all our sinnes, as we doe pardon the wrongs and injuries we receive from others.

Q Which is the sixth petition?

A And lead us not into temptation, but deliver us from evill.

Q What desire you of God in this petition?

A To be freed from trials so farre as it may stand with the good pleasure of God, and alwayes to be delivered from the evill thereof, that we faint not under them, or be foiled by them.

Q Which

Q. Which is the thanksgiving in the Lords Prayer?

A For thine is the kingdom, the power and the glory, for ever and ever.

Q. Do not these words containe a reason also, why we beg the former blessings at the hand of God?

A Yes: for seeing the kingdom, power and glory is the Lords, we should call upon him in all our necessities.

Q. Which is the conclusion of the Lords Prayer?

A *Amen*, which is a witnessing of our faith, and desire of the things prayed for.

Q. What doth Amen *signifie?*

A So it is, or, so be it.

Q. What must we do after we have prayd?

A Observe how we speed, and what answer we *f* receive, *f* Psal. 3. 4. & 85. 8.

Q. What benefit shall we gain hereby?

A It will stirre up the heart to *g* thankfulnesse, remove dulnesse *h* and negligence in this duty, strengthen our *i* faith, and enflame our hearts with zeale, joy, and *k* love, *g* psal. 31. 21, 22. *h* psal. 88. 13. and 41, 2. *i* psal. 4. 3. *k* psal. 116. 1. psal. 28. 6. 7.

Q. What must we doe, if God answer us not at the first or second time?

A Examine how *l* we pray, and continue *m* fervent therein, waiting upon *n* the Lord untill we speed, *l* Iames 4.3. *m* Luke 18,1. *n* Hab. 2,3. psal. 5,3

Q *Who ought to pray?*

A Though God require it of all men upon earth, yet it more specially belongeth to the members *o* of the Church militant, *o* Mat. 7,7,8

Q *Who can and may pray with hope to speed?*

A Only they that depart *p* from iniquity, *p* psal 66.18

Q *For whom must we pray?*

A For all sorts of men now *q* living, or that shall live *r* hereafter, but not for *s* the dead, *q* 1 Tim 2.1,2. *r* Iohn 17,20. *s* Luke 16.24.25

Q *May men content themselves to pray in private only, or only in publike?*

A No: but they must use both *t* publike and *u* private prayer, *t* Acts 2.42. *u* Luke 11,1

Q *What other meanes hath God appointed to encrease faith?*

A The due administration and *w* receiving of the Sacraments, *w* Gen 17,9, 10, 11. Rom. 4,11

Q *Who*

Q. *Who ought to administer the Sacraments?*

A Only they that are *x* lawfully called thereunto by the Church, *x* Heb. 5. 4.

Q. *What is a Sacrament?*

A A seale of the *x* covenant of grace, *x* Rom. 4. 11.

Q. *In what words is this covenant expressed in the Scripture?*

A I will be thy *y* God, and thou shalt be my people, *y* Ier. 31, 33

Q. *What are the parts of a Sacrament?*

A Two: an outward visible sign, sanctified to represent and seal another thing to the minde and heart; and an inward grace, which is the thing signified.

Q. *Who is the authour of the Sacraments?*

A The Lord *z* only, who made the covenant, *z* Esay 7. 14 and 38. 7

Q. *How many Sacraments are there?*

A Two: *a* Baptisme, and the Lords *b* Supper, *a* Iohn 1. 26. *b* Luke 22. 19, 20

Q. *What is Baptisme?*

A A Sacrament of our *c* engraffing into Christ, communion with him, and entrance into the Church, *c* Matth 28. [illegible] acts 8. 38

Q. *What is the outward signe?*

A Water

A Water, *d* wherewith the party baptized is washed, *e* by dipping or sprinkling in the name *f* of the Father, Sonne, and holy Ghost, *d* acts 10.47. *e* Mat.3.6, 11, 13, 16. acts 16.15. *f* Mat.28.19.

Q. *What is the inward grace, or thing signified?*

A Forgiveneſſe *f* of sins, and *g* sanctification, *f* Mat.1.4. acts 2.38. *g* Tit.3.5.

Q. *To what condition doth the party baptized binde himselfe?*

A To beleeve in *h* Christ, and forsake *i* his sinne, *h* acts 8.37. *i* Mat.3.8.

Q. *How oft ought a man to be baptized?*

A It is enough *k* once to be baptized; for baptisme is a pledge *l* of our new birth, *k* acts 7,8. *l* Tit.3.5.

Q. *Who ought to be baptized?*

A Infidels *m* converted to the faith, and the Infants *n* of one or both Christian parents, *m* acts 8. 12. *n* acts 2.39. 1 Cor.7.14.

Q. *What is the Lords Supper?*

A A Sacrament of our *a* continuance and growth in Christ, *a* 1 Cor.10.16.

Q. *Who is the author of this Sacrament?*

A The *b* Lord Iesus, in the same night that he was betrayed, *b* 1 Cor. 11.23,24.

Q. *What*

Q *What is the outward signe?*

A Bread *c* and Wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking, *c* Mat. 26. 27, 28.

Q *What is the inward grace?*

A Christ *d* with all the benefits of his death and passion, *d* 1 Cor. 11. 24

Q *What is the duty of the Minister in the administration of this Sacrament?*

A To consecrate *e* it by declaring the institution thereof, and prayer ioyned with thanksgiving *e* as also to breake the bread, and afterwards to deliver the bread and wine to the people, *e* 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.

Q *What is hereby signified?*

A The action of God the Father offering Christ to all, and bestowing him *f* effectually upon the worthy Receiver, *f* 1 Cor. 10. 16.

Q *What is the duty of the receivers?*

A To receive *g* the bread and wine delivered, and to eate and drinke thereof, *g* Matth. 26. 26, 27. 1 Cor. 11. 23, 24.

Q *What is signified hereby?*

A Our *h* receiving, and feeding upon Christ

Christ by faith, *h* 1 Cor. 10. 16.

Q *Is it sufficient to receive this Sacrament once?*

A No: *i* but we must receive it often, *i* acts 2.42, and 20.7

Q *For what end and use ought we to receive this Sacrament?*

A To *k* confirme our faith, communion with Christ, & all saving graces in us; to keep *l* in remembrance the Lords death untill hee come againe, and to testifie *m* our love one to another, *k* 1 Cor. 10. 16. *l* 1 Cor 11.24,26. *m* 1 Cor 12,13

Q *What is the danger of unworthy receiving?*

A Vnworthy *n* receivers are guilty of the body and blood of the Lord, and doe eat and drink judgement to themselves, *n* 1 Cor 11.27,29

Q *Who are to receive this Sacrament?*

A Such as know their misery by sin, the remedy thereof in *n* Christ, and *o* the doctrine of the Sacrament, withall earnestly *p* longing to be satisfied with the bread of life, *n* Mat. 11, 28. *o* Exod. 12. 26,27. *p* Rev 22.17

Q *What else is required in them that come to this Table?*

A A renew-

A A renewed *q* hatred of all sinne, an hearty endeavour to overcome naturall passions, and an utter and well-advised *r* forsaking of grosser sins, willingnesse *s* to be strengthened in faith, and a *t* longing desire for the good of our brethren, *q* Luke 3.12,13. Matth 18,3. *r* Luke 14.28,29, &c. *s* Matth 5.6. *t* Mark 11, 25. Matth 5.23, 24

Q *What if a man finde himselfe weak in faith, and full of doubting?*

A Hee must bewaile *u* his unbeliefe, pray for faith, seek to have his doubts resolved, and so receive to bee further *w* strengthned, *u* Mark 9. 24. *w* Iudges 6 36, 37. Exodus 12. 1, 2, 3, 4

Q *How ought a mans heart to be affected in receiving the Sacrament?*

A With *g* reverence, joy, and *h* comfort, meditating *i* on the outward signes, and what they signifie; the dainties prepared, and love of him that prepared them, our communion with Christ his graces, and his faithfull people, whereby the heart is prepared to thanksgiving, *g* Exod. 3.5. Gen. 28.17. *h* Deut. 16.15. *i* 1 Cor. 11.25 1 Kings 8.66

Q *What must we do after we have received?*

A We

A We must endeavour to finde an encrease of *k* faith, love, and all saving graces, abounding more and more in well-doing, *k* prov. 4, 18. Ezech. 47, 12

Q *What order hath the Lord left in his Church, to keep his Ordinances from contempt?*

A The unruly *l* should be admonished, the obstinate *m* excommunicated, and the penitent after their fall restored and *n* comforted, *l* 1 Thes. 5, 14. *m* 1 Cor. 5. 5. *n* 2 Cor 2. 6, 7

Q *Besides the forenamed meanes, are there not some other, profitable for the encrease of faith?*

A Yes: *o* reading or hearing the Scriptures read, in *p* publike, and in *q* private; *r* meditation, and *s* conference, *o* Rev. 1. 3. *p* acts 13, 15. *q* acts 8, 30. *r* Luke 2, 51. *s* Heb. 3. 13. Iohn 4. 52

Q *Hitherto of the ordinary meanes, whereby faith is encreased; Be there not also some extraordinary meanes?*

A Yes: and those be holy *a* fasting, holy *b* feasting, and religious *c* vowes, *a* Luke 5. 35. *b* Ester 9. 17. *c* Psal. 50. 14.

Q *What is an holy Fast?*

A A religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of this life, so far as comelinesse and necessity will permit, that wee might bee more seriously *g* humbled before God, and more fervent in prayer, *d* Ester 4. 16. *e* Levit. 23. 28. *f* Exod. 35. 5. *g* Dan. 9. 9, 11. Levit. 23. 27.

Q When ought we to fast?

A When we feele or *h* feare some grievous calamity upon us, or hanging over our heads, want some speciall blessing, are pressed with some speciall sinne, or go about some *i* weighty matter, *h* Ester 4. 16. Ezra 8. 21. *i* Acts 13. 2

Q What is an holy Feast?

A An extraordinary *k* thanksgiving for some notable deliverance out of some desperate danger, testified with feasting before God with ioy and gladnesse, sending presents to our friends, and *l* portions to the needy, *k* 1 Chron. 16. 8. & 29. 10, 11. *l* Neh. 8. 10. Hest. 9. 22.

Q What is a religious Vow?

A A solemne *m* promise unto God, made by a fit person; of some lawfull thing which is in his choice, to testifie his love *n* and thanktulnesse, *m* Deut. 23. 21, 22. *n* Psal. 116. 12.

Q Can

Q *Can faith being wrought and confirmed in us, be fruitlesse and unprofitable?*

A No: for it worketh *o* by love, *o* Gal. 5. 6.

Q *What is the principall work of faith?*

A It purifieth the heart, acts 15. 9.

Q *What followeth thereupon?*

A A fighting and combating against sin and corruption, Gal, 5. 17.

Q *What else?*

A Renouncing *p* of all evill in affection, and of grosse *q* sinne in life and conversation, *p* acts 2. 38. *q* acts 19. 18. 19.

Q. *What is a third thing that followeth hence?*

A Love *r* and delight in that which is good, joyned with a sincere desire, purpose, & endeavour *s* daily to amend whatsoever is amisse, and to lead a life *t* according to the law of God, *r* Psal. 119. 97. *s* Phil. 3. 13, 14. acts 11. 23. *t* psal. 119. 6.

Q *Wherein is the summe of the Law contained?*

A In the tenne Commandements, Deut. 10. 4.

Q *How are they divided?*

A Into two Tables, Deut. 5. 22. and 10. 1, 2.

Q *Which*

Q *Which are the Commandements of the first Table?*

A The four first, & they teach the duty which we owe unto God immediately.

Q *Which are the Commandements of the second Table?*

A The six last, which instruct us in our duty towards our neighbour.

Q *Which is the first Commandement?*

A I am the Lord thy God, &c. Thou shalt have, &c.

Q *Whith is the generall duty required in this Commandement?*

A That in minde, will, affections, and the effects of these, we take the true God, in Christ, to be our God.

Q *What is the generall sin forbidden?*

A All failing to give God that foresaid honour which is due unto him; or else in whole or in part giving it to any other.

Q *What is the second Commandement?*

A Thou shalt not make to thy selfe, &c.

Q *What is the generall duty which this Commandement requireth?*

A That we doe worship the true God purely, according to his will.

Q *What is the generall sin forbidden?*

A All omission of Gods true worship

when it is required; and all false worship either invented by others, or taken up of our own heads.

Q. Which is the third Commandement?

A. Thou shalt not take the name, &c.

Q. What is the generall duty required in this commandement?

A. That wee should use the titles, properties, works and ordinances of the Lord, with knowledge, faith, reverence, joy, and sincerity, in thought, word, & conversation.

Q. What is the generall sin forbidden?

A. Omitting the duty here required; using the Lords name when wee ought not, or otherwise then we should.

Q. When is the name of God taken otherwise than it should?

A. When it is used ignorantly, superstitiously, without faith, rashly, not to a right end, hypocritically, falsly, against conscience, and when men name themselves Christians, but live scandalously.

Q. Which is the fourth commandement?

A. Remember the Sabbath day, &c.

Q. What is the generall duty here required?

A. That the whole Sabbath or Lords day, be set apart from all common uses, as holy to the Lord, both publikely and privately

vately in the practice of the duties of ne-
ceſſity, holineſſe, and mercy.

Q What is the generall ſin here forbidden?

A All neglecting of the duties of that time, or prophaning of that day, by needleſſe works, words, or thoughts, about our callings, or recreation.

Q Which day is to be ſet apart as holy to the Lord?

A It is morall, and perpetuall to keep one day in ſeven, as holy; from the Creation, to the reſurrection of Chriſt, the ſeventh day was inſtituted; after Chriſt his reſurrection, the firſt day of the week was ordained, and is to be kept for ever.

Q Which is the fifth Commandement?

A Honour thy Father and thy Mother, &c.

Q Who are to bee underſtood by father and mother?

A Not only naturall parents, but alſo all Superiours in office, age, and gifts;

Q What is it to honour?

A To acknowledge the excellencie that is in men by vertue of their place, and to carry our ſelves accordingly towards them.

Q Are only the duties of Inferiors here intended?

A No: but of Superiors & equals also,

Q *What then is the maine duty of this Commandement?*

A That we carefully observe that order which God hath appointed amongst men, and doe the duties which we owe unto them in respect of their places & degrees.

Q *VVhat is the duty of Inferiors?*

A They must be subject, reverent, and thankfulll to their superiors, bearing with their wants, and covering them in love.

Q *VVhat is the duty of Superiours?*

A To carry themselves gravely, meekly, and after a seemly manner towards their Inferiours.

Q *VVhat is the duty of Equals?*

A To regard the dignity and worth each of other, modestly to beare themselves one toward the other, and in giving honour to goe one before another.

Q *VVhich is the sixth Commandement?*

A Thou shalt do no murther.

Q *VVhat is the generall duty of this Commandement?*

A That by all meanes lawfull, we desire and study to preserve our owne person, and the person of our neighbour.

Q *What is the general sin herein forbidden?*

A all

A All neglect of our own, or our neighbours preservation, or desire of our owne or their hurt, conceived in heart, or declared in word, gesture or deed.

Q Which is the seventh Commandment?

A Thou shalt not commit adultery,

Q What is the generall duty of this Commandment?

A That wee should keep our selves pure in soule and body, both towards our selves and others.

Q What is the generall sin forbidden?

A All uncleannesse of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Q Which is the eighth Commandment?

A Thou shalt not steale.

Q What is the generall duty of this Commandement?

A That by all good meanes wee further the outward estate of our selves, and of our neighbours.

Q What is the generall sin forbidden?

A All neglect to further our own or our neighbours wealth, all impeachment or hindrance thereof, and all encrease thereof by unjust and indirect dealing.

Q Which is the ninth Commandement?

A Thou shalt not beare false witnesse against thy neighbour:

Q *What is the generall duty here required?*

A That by all meanes we seek to maintaine our own and our neighbours good name, according to truth and a good conscience.

Q *What is the generall sin forbidden?*

A All failing to procure, defend, and further our own, and our neighbours credit, all unjust defence, wrongfull suspition, and accusation of our selves or others.

Q *Which is the tenth Commandement?*

A Thou shalt not covet, &c.

Q *What is the generall duty commanded?*

A That we be truly contented with our own outward condition, and heartily desire the good of our neighbour, in all things belonging unto him, great and small.

Q *What is the generall sin forbidden?*

A All thoughts of minde, wishes, and desires of heart, and delightfull remembrances of evill against contentednesse.

Q *Is any man able to keep this Law?*

A Not perfectly; for the *a* godly often fall, the most holy *b* faile alwayes in their best duties: But the child of God ought, *c* & may, usually *d* doth walk according

to

to the Law, sincerely, *a* Iames 3,2. *b* Exodus 28.36,37,38. *c* 1 Iohn 2,14. Iohn 14 15,21. *d* 1 Kings 15. 5

Q. Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?

A No: but with diligence, and *e* singlenesse of heart, strive against corruption, look for *f* the assistance of Gods spirit, and labour to *g* grow in grace, *e* 2 Cor, 7, 1. *f* 2 Chron. 16,9. phil. 4, 13. *g* 1 Peter 2,2 and 2 Peter 3,18

Q. What meanes should a man use to grow in grace?

A He must throughly *h* examine his wayes, judge *i* himselfe, watch *k* over his heart at all times, in all places, occasions, and conditions, redeeming the *l* time, to store his heart with good, & preserve *m* his faith, *h* Hag. 1, 5, 7. *i* 1 Cor. 11, 31. *k* 2 Tim. 4,5. *l* Eph. 5, 16. *m* Heb. 10. 35, 36, 38.

Q. What else?

A He must take unto *n* him the whole armour of God, and with care, uprightnesse, and constancy, use the meanes of *o* grace before prescribed, in one estate, *p* as well as in another, *n* Eph. 6, 13. *o* prov. 8 34, Col. 4, 2. *p* Iob 27, 10

Q *What priviledges doth God afford in this life unto his children, who labour according to his will to encrease in grace?*

A They may be assured *q* of his favour & fatherly *r* care over them, the *s* direction of his spirit, their *t* growth in grace, & *u* perseverance to the end, *q* 1 John 3.1. 16. *r* 1 John 1.12. *r* 1 Tim.4.10. Mat.10.30. *s* Psal 143.10. *t* Col.1.9,10. *u* Phil.1.6.

Q *What other priviledges doth God afford unto them?*

A They are *x* kept from, comforted *w* in, and delivered *x* out of many troubles; taught to use *y* all estates aright, & preserved from foule offences, enabled to rise againe if they fall, instructed to live *a* godly, & have possession *b* of the word, *w* Psal.32.10. *w* Acts 16.25. *x* Prov.11.8. *y* Lam.3.27. Phil.4.12, Luke 1.6. *z* Psal. 37.23,24. *a* Eph. 2.10. *b* Luke 8.15.

Q *Doe all the godly, or any, at all times enjoy all these priviledges?*

A No: some are ignorant of them, not beleeving, or at least very faintly, that there be any such: Others are careleſſe, who prize them not, and so take not paines for these things as they ought.

Q *What other hindrances doe deprive Christians*

Christians of enjoying these priviledges?

A Inordinate *c* passions, as fear, anger, selfe-love, pride, love of pleasures, cares of the world, earthly incumbrances, and inconstancy in good duties, temptations also to distrust, doe keep under many, *e* Iam. 4. 1, 2.

Q. *How should a man bridle and reforme these unruly passions?*

A Let him highly esteem a Christian life, pray earnestly, see himselfe most against the infirmities that be strongest in him, shun the occasions of sinne, hide the *m* commandment in his heart, and *n* apply the death of Christ, for the killing of corruption, *m* Psal. 119. 11. *n* 1 Iohn. 5. 4.

Q. *How may a man overcome his temptations to distrust?*

A He must not give credit *o* to Satans suggestions against Gods truth; but consider of Gods *p* power, *q* goodnesse, *r* unchangeablenesse, former *s* mercies, & free *t* grace in giving us his Son, so that weakenes, unworthinesse, want of feeling comfort, should not dismay him. *o* Mat. 4. 3, 4. *p* Matth. 8. 2. Esay 40. 27, 28. *q* Psal. 51. 1. *r* Ier. 31. 3. / Psal. 77. 11, 12. *s* Rom. 5. 8, 9.

Q. *What else must he doe?*

A He

A He must consider what promises the Lord hath made to keep *u* & uphold him; what encouragement *w* he hath given him to believe, and how acceptable *x* a thing it is that he should so doe, *u* Mat. 16,18. Luke 22,32. *w* 1 Iohn 3,23. *x* Mat. 8,10 and 15,28. Rom. 4,20.

Q *What other thing is to be learned for the overcomming of these temptations?*

A We must judge of our selves not by our own *a* present feeling, or by our own *b* discerning the fruits of Grace, but by that we have *c* felt, and the *d* fruits of grace which appears to others, *a* psal. 116, 11. psal. 13,2. *b* psal. 51,10, *c* psal, 77,11, *d* 2 Cor. 2,10,11

Q *What may be a further help?*

A It is good to *e* examine our hearts, and use the advice of *f* others; but we must know withall, the groaning *g* after, and labouring to rest our wearied soule upon the promises of grace, being never satisfied untill our doubtfulnesse be removed, will bring a good end, *e* psal. 4.4. *f* 1 Thes. 5,14. *g* Mat. 11,28

Q *Doe the fruits of the spirit alwayes appeare in the faithfull?*

A No: they are obscured in *h* our first

con-

Conversion, in the dayes of *i* securitie when we *k* leave our first love, in the time of *l* temptation, or of some relapse *m* into sin, *h* Luke 5, 37, 38. *i* 1 Cor, 3. 3. *k* Rev 2,4. *l* psal. 6, 1, 2, 3. *m* psal. 51, 10

Q *How should a man recover a relapse?*

A By a speedy *n* consideration of what he hath done, renewing his repentance with sorrow and shame, *o* bewailing his sinne before God, reforming his life, and laying hold upon the promise of mercy, *u* Rev, 2, 5, *o* Jer, 31, 18, 19

Q *What privileges doe the godly enjoy as soone as this life is ended?*

A Their glory then begins: for their bodies remaine *p* in the grave as in a bed of spices, and their souls *q* being perfectly freed from sinne, are received into heaven, beholding *r* God and Christ immediately, *p* 1 Thes. 4, 15, *q* Revel, 14, 13. *r* Matth. 5. 8, 1 Cor. 13, 12

Q *If this be the state of the godly, what shall become of the ungodly?*

A Their bodies *s* shall rot in the grave, and their souls *t* be judged to everlasting wo, *s* Gen. 3, 19, *t* Luke 19, 22. 23

Q *When shall the happinesse of the elect be consummate?*

A At the *u* dreadfull day of judgement, & the generall resurrection, *u* Psa.17.15.

Q Who shall be the Iudge at that day?

A Christ the *w* Lord and King of the Church, who shal come in a most glorious & visible manner, descending *x* from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God most royally attended with innumerable multitudes of mighty angels, , *w* acts 10. 42. & 17.31. *x* 1 Thes.4.16. *y* 2 Thes.1.7.

Q When shall he come?

A He will most surely come; but the time is *z* unknown, that we might ever *a* watch and prepare for his comming, *z* Mat.24.36. *a* Mat.24.42.

Q Whom shall he judge?

A His elect and *b* chosen, and all their enimies, both evill *c* angels, and wicked men *b* 2 Cor.5.10. *c* 2 Pet.2.4. Iude v. 6.

Q Seeing many of Gods Elect people, and wicked men are rotted in the earth, how can they be judged?

A The very same bodies in *d* substance that at any time died, shall by the power of God be raised up, and the soules be united unto them, inseparably to abide together for evermore, *d* 1 Cor.15.42,43.

Q What

Q. *What are we to believe concerning those who shall be found alive at the comming of Christ?*

A They shall bee changed in the *e* twinkling of an eye, and so presented before the judgement Seate of Christ, *e* 1 Cor. 15. 51, 52.

Q. *In what manner shall he judge?*

A Most strictly, both in respect of the *f* persons judged, & the things for which; but yet hee shall judge most righteous *g* judgement, *f* 2 Cor. 5. 10. *g* act. 17 31.

Q. *What shall be the issue of this judgement to the wicked?*

A Everlasting *h* perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the Gospel, *h* 2 Thes. 1. 7, 8, 9.

Q. *What shall be the issue thereof to the godly?*

A The cleare vision of God & Christ, endlesse communion *k* with them, and everlasting *l* peace & glory both in soule and body, in fuller measure than the heart of man can now comprehend, or any of the Saints enjoyed before, *i* 1 Ioh. 3. 2. *k* Ioh. 17. 24. Phil. 1. 23. *l* Mat. 25. 34.

FINIS.

This Authour hath also another work,
ENTITVLED,

A TREATISE OF THE Covenant of GRACE,

WHEREIN

The graduall breakings out of Gospel-grace from *Adam* to Christ are clearly discovered, the differences betwixt the old and new Testament are laid open, divers errours of *Arminius* and others are confuted; the nature of Vprightnesse, and the way of Christ in bringing the soul into Communion with himselfe.

Together with many other Points, both doctrinally and practically profitable, are solidly handled.

By that faithfull servant of Jesus Christ, and Minister of the Gospel,

JOHN BALL.